

СТУДЕНТ

STUDENT

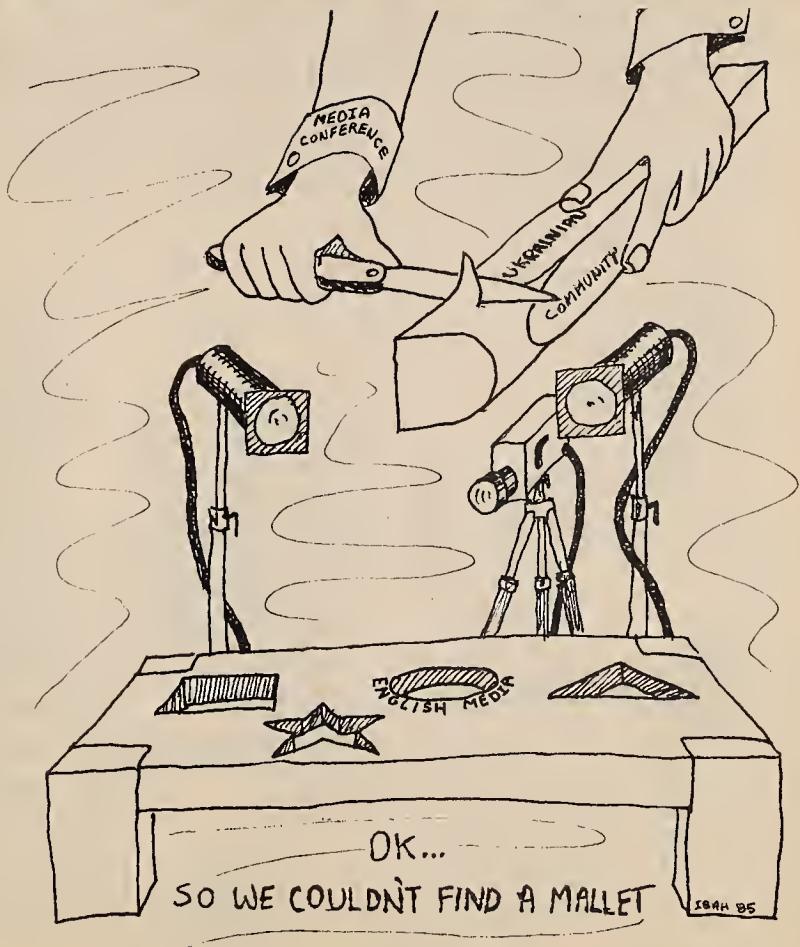
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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Deschenes and Soviet Evidence

The Commission of Inquiry on war criminals, commonly known as the Deschenes Commission, is no doubt the hottest political issue among Ukrainian Canadians these days. The Commission has prompted a flurry of activity in most strata of the Ukrainian community. Concerned Ukrainians are well informed of the major developments, and a number have expressed their opinions on the matter at various public forums.

One of the latest formal gatherings to deal with the issue was a debate at the University of Toronto, on 3 October 1985, which was organized by Dr. Lubomir Luciuk and featured David Matas and Paul Zumbakis as the main speakers. It focused on the use of Soviet evidence in war criminal investigations. The issue of using Soviet evidence is of primary concern to parties on both sides of the debate. It involves not only Ukrainian-Jewish relations, but Canadian-Soviet relations as well; and any combination thereof.

Both sides start from the same basic and sound principle that war criminals should be brought to justice. The differences seem to arise out of the definition of justice. What one group considers just is unjust in the eyes of the other. Let me illustrate this by an example. The Eastern European communities involved in the war crimes issue consider the use of Soviet evidence a mockery of justice. They believe that interaction between the Deschenes Commission and the Soviet judicial system would not only symbolically sanction this aspect of the Soviet regime, but also denigrate the Canadian judicial system. Their arguments are based on countless examples of corruption in Soviet courts, including fabrication of documents,



coercion of witnesses and outright perjury.

Those in favour of the use of Soviet evidence, on the other hand, believe that a refusal to do so is unjust. They seem to have tremendous faith in the ability of the Canadian courts to scrutinize and judge the validity of individual pieces of evidence. They trust Justice Jules Deschenes, and consider efforts to prevent him from going to the Soviet Union contemptible.

Neither set of arguments is without weight. Justice Jules Deschenes is an experienced and sober individual. His rulings have won him the respect of individuals in our general and specific communities. Vehement protests regarding

his visit to the Soviet Union can very easily be perceived as an affront to Deschenes and the government which appointed him.

On the other hand, Eastern Europeans have cause to be cautious and express their concerns. In some cases, media reports have already passed judgement on our communities. Already, individuals and specific groups have been marked by the printed words of biased and overzealous avengers. The selective search for Nazi war criminals and the focus on Eastern Europeans is an example of partial justice — which is also partial injustice.

Furthermore, the opinions of those who have had first

hand experience with the Soviet judicial system in recent years, must be seriously taken into consideration. The Ukrainian stance cannot be dismissed as merely political. No one involved in this commission can afford to be naive or ill informed — the matter is to rise above the morass. I am referring to the thought expressed humbly by Yuri Lurly about halfway through the debate. It was an appeal to the audience to prevent the division of the Jewish and East European communities. The appeal was met with a heartfelt and unanimous round of applause. For me personally, it was the most pungent moment of the debate. It put the whole war crimes issue into a rather different perspective.

Both groups seem to be torn between the desire for autonomy and co-operation. On one hand we want to protect our own interest, while on the other hand we know that we must work together to achieve our common goals. It is a conflict which we also face as individuals, and which is relevant to virtually any group, community or nation.

These thoughts, however, are only observations. Solutions must be found by those deeply involved with the Deschenes Commission. I am sure that Justice Jules Deschenes will consider the ramifications of his actions with gravity and thoroughness. I hope that all concerned parties will do the same.

No doubt the struggle will result in the pruning and/or growth of certain elements in the Ukrainian community. Eventually, it might even bring the Eastern European communities and the Jewish community closer together through greater understanding too weighty.

The debate goes on and on... one idea, however, seems

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ding, in spite of the conflicts. If there is any truth in Victor Frankl's notion that hardships which do not destroy us make us stronger, it may very well be that this particular conflict will strengthen the bond between the Ukrainian and Jewish communities. It may be thus — If the relationship survives.

Olena Wewryshyn

Requiem for Stus

On Sunday, September 29th, a group of citizens concerned with human rights gathered at Nathan Phillips Square to participate in a memorial ceremony for poet and human rights activist Vasyi Stus. This solemn event was sponsored by the Ukrainian Students' Club at the University of Toronto, along with the World Congress of Free Ukrainians and the Inter-religious Task Force.

The news of Stus' death on September 4th was a distress to members of the Ukrainian community as well as to all others who have followed the life of this dissident poet. In the early 1960's, Vasyi Stus was a renowned writer and literary critic in the U.S.S.R. His works were widely published until he began to speak out against the Soviet government for its persecution of his fellow writers such as Vyacheslav Chornovill, Sviatoslav Karavansky and Ivan Dzyba. In 1972, Vasyi Stus was first arrested on charges of "anti-Soviet agitation and propaganda". When he died,



Merko Stech reads Stus' poetry at City Hall.

Stus was serving the fifth year of a ten year labour camp term. The cause of his death is believed to be general emaciation which resulted from many years of ill-health brought about by the harsh conditions in the labour camp.

Members of the Ukrainian Students' Club such as Zenon Waschuk, the Human Rights Director, felt that the loss of this great Ukrainian poet should not go unmourned

Therefore, the Students' Club, along with the World Congress of Free Ukrainians and the Inter-religious Task Force, a group which concerns itself with human rights injustices, put together a program in memory of Vasyi Stus.

Halyna Benesh, a member of the Ukrainian Students' Club, introduced each of the speakers who had been invited to participate in the program. The first guest, Marco Caryn-

nyk, an editor and writer, spoke about Stus' life and his literary works. Next, Marguerite Andersen, a member of Pen International, which is composed of writers who watch out for abuses against other writers in the world, spoke of Stus' unfortunate plight. She was saddened by Stus' death, as her organization had concerned itself with the injustices against Stus by the Soviet government. She said that she hopes that his death "will inspire the fight for others." The following speaker was Joy Hisey, a poet and lyricist, and a representative of the Inter-religious Task Force. Hisey has been very involved with the fate of Soviet dissidents. At the ceremony for Stus, she read two of her own poems; one about the Gulags, the other about death, which she dedicated to Vasyi Stus. After her reading, Mr. Britton, an actor, and member of Amnesty International, recited six of Vasyi Stus' poems in English translation. A reading of Stus' poetry in Ukrainian was done

by Marco Stech, a member of the Ukrainian Students' Club. After this, a memorial service (panakhyda) was held in memory of Vasyi Stus. A choir of students led the singing.

The group assembled at the ceremony was not very large, comprised of only about 300 people, but it was sincere. Zenon Waschuk, one of the event's main organizers, said he was satisfied by the turnout, but was disappointed that the event received little media coverage by the city's main media sources. A courageous defender of human rights and talented poet such as Stus deserved greater recognition in the western world. Perhaps the community did not adequately publicize, or show enough interest in Stus while he was alive.

There are still, unfortunately, many other human rights defenders in Soviet prisons. We may best now serve the memory of Stus by remembering the remaining martyrs scattered in the Gulag.

Hilary Cook



What could be more disappointing? Actually the news of our most promising poet's death didn't surprise me. The poet's family warned everybody a long time ago that Stus would not survive this year. The poet had been seriously ill for some time. In 1973 three-quarters of his stomach was removed. Since then he had no real opportunity to recover. The Soviet government knew that the poet would die of an ulcer, tuberculosis, stenocardia or acute nephritis well before his scheduled release in 1995.

Vesly Stus was not only a poet but an active defender of human rights as well. As a free man he was a member of the Ukrainian Helsinki monitoring group, and in captivity he defended the rights of his fellow prisoners. No matter how much the K.G.B. pressured Stus to stop his protests, he refused to succumb. For not having their way, officials even denied Stus visiting privileges. The reason they gave for this denial was that Stus and his wife refused to speak Russian during the visits. This is typical of the K.G.B.'s cowardly tactics: they only abuse those who cannot defend themselves.

Unfortunately only two collections of Stus's poetry have been published in the West. During the poet's imprisonment, Soviet officials confiscated and destroyed his works of over 15 years. In Stus's own words, "[he] became the property of the K.G.B."

Stus's struggle is an example of the type of heroism which inspires succeeding generations. His life illustrates man's ability to act in accordance with his principles in spite of tremendous adversity, and should inspire all of us.

This tragedy reminds me of the story of Prometheus. No matter how much suffering the hero endured, the fire he gave to mankind continued to burn. What more can be said, other than to make a promise to ourselves that this Ukrainian poet will always remain in our hearts and minds. A life such as this must serve as an example for all those who believe in a cause and are willing to fight for it.

O. Storckek of STUDENT

No to CeSus

Dear Editor:

It is with great consternation that I read in STUDENT (Sept. 85) that the President of SUSK has entered into negotiations with the intent of being host to a World Ukrainian Student Conference under the auspices of CeSus.

The past experience of SUSK in its involvement with CeSus has demonstrated repeatedly the futility of attempting to work with its American counterparts TUSM and SUSTA, whose proven record of a lack of commitment to democratic principles at past CeSus conferences has been less than adequate.

As former SUSK presidents Makuch (77), Jacuta (78 & 79), Maryn (80), Samoil (81), Bocurkiw (82 & 83) and Chudzak (84) can attest, efforts to work within the context of CeSus have been unsuccessful. Over the years numerous agreements were tendered and subsequently accepted by the presidents of the American groups setting out a truly democratic formula by which CeSus could be renewed. However, the hopes of renewal were premature as the political parent organizations of these groups quickly quashed any plans that would not leave open the opportunity to effectively manipulate the conference with stacked voting, a feat which was successfully accomplished in 1977 causing the withdrawal of all CeSus members except those in the USA.

Marta Dyczok, in that same issue of STUDENT, claims that it was political polarization that caused the demise of CeSus. She is quite correct. However, it should be made

abundantly clear that the polarization came about only as a result of the last minute arrival of BUS LOADS of Instant American SUSTA members who were given money and a free trip to Toronto on condition that they vote as they were told by the parent organizations who were paying the bill.

This gross attempt to instill "old world political" values into the democratic process of a student conference was, and still should be, wholly unacceptable to SUSK.

There is no reason today to believe that the leading ideology of these parent organizations, nor their influence over their student groups, has changed whatsoever.

Most importantly, SUSK is not in a position to direct its energy into a World Ukrainian Student Conference when its own garden is in need of tending. Declining membership and lack of objectives in addition to a financial crisis are far more important issues to be dealt with on an urgent basis than are depleting resources, human or otherwise, on an at best, poor attempt to manipulate SUSK into accepting old world political principles.

Marta Dyczok also stated in the same article that it is only "natural" that SUSK take the leading role in organizing this event because it is "perhaps the best organized Ukrainian Students' Union on a national level at this time". If this is indeed the case then I would hate to see what shape the other Ukrainian Student Unions are in.

Let's be realistic Mr. President, you're trying to organize on a world scale (for whatever your reasons are), at the very same time delegates from at least three western Ukrainian Canadian clubs are going to

be meeting at a mountain resort outside of Vancouver with one of the topics on the agenda being the pulling out of SUSK.

It's about time to start paying attention to the needs of your own member clubs, that is, of course, while you still have them, and leave the international scene for those that can afford it.

Greg Naciuk
SFU

I Object

Dear Editor:

I feel compelled to strongly protest your practice of changing headlines which significantly alter the content of articles submitted to STUDENT. Specifically, I refer to the article which I submitted to the September issue titled "CeSus — Myth or Reality" which appeared under the headline "Here we go again". The article was an information piece explaining what CeSus is, as the average Ukrainian student in Canada is completely unfamiliar with that acronym. The article was also a report of the committee which has been working on re-establishing contact between Ukrainian students globally. The main thrust of the article was the emphasis on present conditions in the Ukrainian student community; what is happening now and what we can expect in the near future.

My reasons for objecting to the headline that was imposed on my article are twofold. First, the headline is in no way a reflection of the content of the article — It is an editorial

continued on page 11

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STUDENT is a national monthly newspaper for Ukrainian-Canadian students, published by SUSK (Ukrainian Canadian Students' Union).

STUDENT is an open forum for fact and opinion, reflecting the interests of Ukrainian-Canadian students on various topics — social, cultural, political and religious. The opinions and thoughts expressed in individual signed articles are the responsibility of their authors, and not necessarily those of the STUDENT staff. STUDENT's role is to serve as a medium through which discussion can be conducted on given issues from any point of view. Letters to the editor are welcome. We reserve the right to edit materials for publication.

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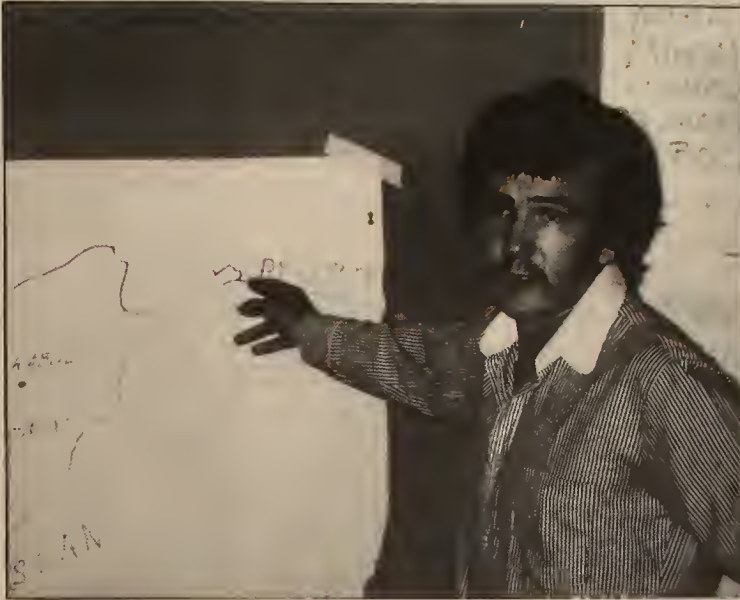
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A Soldier's Story

Mykola Movchan, born on August 15, 1963, in Zhytomyr Ukraine, USSR, led the life of an average youth in the Soviet Union. He finished public school and then went on to study furniture design. On March 22, 1982, at age 19, he was drafted into the Red Army with all of the other 18 year olds. After completing his training, Mykola was posted in Afghanistan. War is a harsh reality for anyone to face, and Mykola was no exception. After a few months of fighting for the Red Army, Mykola began to question the reason for the war. And after seeing the Afghan people fight with everything they had for their independence, Mykola realized that he was fighting on the wrong side. He took the first opportunity which presented itself to leave the Red Army and join the partisans. He stayed with them for 13 months, learning their ways and getting to see firsthand a peoples' struggle for their country.

Mykola was not the only one in this position, but he was one of the lucky ones. He managed to find his way to the West and now lives in New York. He arrived in the free world in July of 1984, along with three other friends. The foursome was warmly greeted in the West, with many journalists interested in interviewing them. However, after the initial flurry of interest, the Western media and general public lost interest in these four soldiers who had lived



Mykhailo Bochurkiw

through hell and made it out the other way.

The Ukrainian community was the same. Mykola, who announced that he was Ukrainian, not Russian, immediately upon his arrival in the West, was virtually ignored by the Ukrainian community of North America, with the exception of

a few individuals and Suchasnist Publishers which gave him a job. This lack of interest had a profound effect on Mykola, who had come here believing that he could continue to help the Afghans' struggle. He retreated into himself, and had no desire to even learn the English

language.

Slowly Mykola began to get his bearings in his new world, and understand the Western lifestyle. With time he regained his determination to inform people in the free world of the situation in Afghanistan, to help the Afghans in their struggle for independence. He

enrolled in an evening English language course, and began travelling throughout North America to speak to various communities. He established contacts with the Afghan community in North America, as well as individuals interested in his cause.

In June of 1985 I had the pleasure of meeting Mykola. After our first meeting I had trouble believing that this 21 year old, soft spoken man had actually fought in a war. He seemed so easygoing and almost shy. Yet there was something in his eyes that revealed his strength and concern, as well as a plea for help. This modest, good-humoured ex-soldier was obviously not acting in his own interest. He wants us all to realize that there is a war going on today; a particularly unjust war, where a superpower is trying to crush a nation's independence — and that the nation under attack is not giving up. It is our moral responsibility to care about what is happening in Afghanistan, and get involved.

Mykola will visit Eastern Canada in the near future with a speaking tour. With him will appear Ludmila Thorne, an American journalist from Freedom House, who has been to Afghanistan and is working to publicize this issue. It is important for us to go and hear what Mykola has to say, and seriously consider whether we can justify our continued inaction to ourselves as well as to the Afghans.

Mykola Movchan

Crisis in Afghanistan:

Breaking the Silence

The costly and bloody war in Afghanistan has ground on now for almost six years without any sign of a satisfactory reconciliation. This war is being waged against the Afghan people by the leaders in the Kremlin and their Afghan quislings. The victims are the Afghan people and the young men of the Soviet Union who are forced to spill their blood for the imperialist ambitions of their masters in Moscow.

The governments of the democratic states expressed their outrage at first with loud protests and threats of economic sanctions against the Soviet aggressors. Today, we see the same governments and their most principled statesmen engaging in friendly talks with the tyrants in the Kremlin.

The tragedy of the Afghan nation is made worse by the silence of world public opinion.

The news media of the West is more interested in exploring the apparent "charm" of the new Soviet leadership, and when they do ask about the war in Afghanistan, almost as a side issue, they submit politely to Mr. Gorbachev's refusal to admit the question.

What can be done to help in this situation? As Ukrainians, we should be particularly sensitive to the plight of a nation fighting in isolation for its freedom against an imperialist aggressor. We should

recognize the parallels between the present day Afghan resistance and the struggle of the Ukrainian UPA and OUN to defend and liberate the Ukrainian nation against the marauding invasions of the Nazis and Bolsheviks throughout and after the Second World War. The tactics used by the Soviet Army against the Afghan freedom fighters now were practised first against the Ukrainian Insurgent Army. The towns and villages around the freedom fighters' area of operations were terrorized and systematically wiped out, in order to cut off any sources of help from the civilian population. The Ukrainian struggle for self-defence and liberation was almost entirely ignored by the Western press at the time, while Moscow's propaganda apparatus continued to pour out venomous slander against it. Existing in isolation from the rest of the world it is extremely difficult for an oppressed nation to fight foreign occupation. The Afghan freedom fighters suffer the same problem.

The present struggle in Afghanistan coincides with the interests of the Ukrainian nation. The two nations are part of the active front which strives to bring national and political freedom and social justice to the nations under Moscow's heel. It is the struggle for democratic freedoms, for the right to pray and the

right to express one's thoughts freely — to be master in one's own home. Ukraine and Afghanistan should stand together against the oppressor of their nations. They should form the vanguard in the struggle against Soviet imperialism and communist totalitarianism which is a threat to the whole world.

It seems strange then, that with so much in common, the Ukrainian diaspora has done so little to help the Afghan cause and has become an accomplice in the conspiracy of silence. There have been no events in organized Ukrainian community life to show our solidarity through declarations and resolutions in defence of freedom for Afghanistan. We have not publicly condemned Soviet aggression. We have not thought to organize much-needed material support for the Afghan freedom fighters.

Today, the flames of resistance burn brightest in Poland and Afghanistan — almost at the two furthest poles of the Soviet empire. Moscow is directing a policy of annihilation of any resistance in both countries as part of a well-developed strategy of domination which may take years or even decades to realize. The oppressed nations in the USSR which lie between Poland and Afghanistan are destined for a total national and spiritual

genocide as part of this long-range plan. The only hope for saving our nation is through joint actions with the other oppressed peoples of the Soviet empire.

It is clear that the resistance movements in Poland and Afghanistan have a direct bearing on the fate of the Ukrainian and other peoples of the Soviet Union: *The stronger the resistance in Poland and Afghanistan, the greater the chances for a successful defence of our own and other oppressed nations.* Although we know this to be true, we have tended to wash our hands of the situation in Afghanistan, even though it is in our own national interest to support the struggle there. We must do all we can to overcome this passive attitude, indeed, we have a moral obliga-

tion to do all we can to help. As Ukrainians, we must become the standard-bearers for the highest moral values among the Western nations and actively promote the idea of solidarity with all those who suffer under the yoke of Soviet oppression. We must try to enlist the help of other nations for this noble idea, not least, so that we expect mutual support when it comes to the defence of our own nation.

For more information please contact:

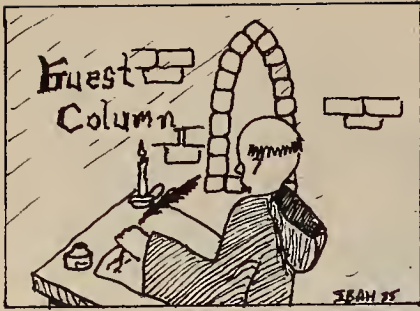
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Mykhailo Bociurkiv

Ukrainian-American Dilemma: Double Coverage

New York — A conference slated for Philadelphia on October 18-20 will serve as an unpleasant reminder that all is not well with organized Ukrainian community life in the United States. That weekend, the first national convention of the Ukrainian American Co-ordinating Council (UACC Council) will elect an executive body and pass resolutions which will help guide the work of the new organization. What's so regrettable about the occurrence of this conference? It makes it even more unlikely that the two factions that split at the Ukrainian Congress Committee of America (UCCA) in 1980 will settle their differences.

Many people will recall that the UCCA congress concluded with massive disagreements over procedural rules; a majority of the delegates walked out and things have never been the same here since. The Ukrainian community has had to tolerate two umbrella organizations shamelessly jockeying for power and recognition. The Ukrainian community in Canada at least can look towards the Ukrainian Canadian Committee for representation — the acknowledged umbrella organization for that 600,000-member community. Can either the UCCA or the UACC Council claim to speak on behalf of the entire Ukrainian community in the United States? Not with a straight face.

Indeed the situation is embarrassing. Something is seriously amiss when opposing factions cannot consolidate their competing goals and interests for the good of the entire community. It is disarming when two people — representing two community-wide organizations — need to argue about who's going to represent the Ukrainians in Washington. As one young community activist in New York observed pointedly about the state of affairs, "It stinks."

To be fair, the UACC Council cannot be blamed for deciding to go ahead with their upcoming congress. Reliable sources here point out that several honest attempts have been made by UACC Council officials at reconciliation. Intransigence on the part of the UCCA, sources say, has prevented any substantive discussions between the two factions from taking place.

It's not a good time for the Ukrainian community here — or anywhere else for that matter — to be speaking with more than one voice. The Ukrainian community in the United States continues to be threatened by defamatory remarks made by uninformed reporters and calculating politicians. In short, there's a lot of hostile remarks being uttered about some of our deepest convictions.

What concerns those Ukrainian-Americans who truly desire one umbrella organization in the United States is that this deplorable situation will continue into the next decade. The result will be that politicians and journalists seeking a representative community response will continue to get divergent views from community leaders. It would be heartening to hear some cocktail-hour chatter at the UACC Council congress about a new era of accommodation and reconciliation. As for the UCCA leaders, they have a well-deserved reputation for being ruthless as they are charming. A temporary cessation of hostilities might make it easier for both groups to bury the hatchet, and not in each other's backs.

It is true that clear-cut solutions are far away, and it is understandable that some people are reluctant to propose a way out of a complex problem that has been festering for more than five years. But a bit of crystal ball gazing might convince the feuding umbrella organizations of the need for quick action. If the present leadership is unable — or unwilling — to resolve the rift currently dividing them soon, it is possible that there won't be any members of the rank and file hanging around when the smoke has cleared. The young people in our community will have no inclination to fill the leadership roles that are presumably waiting for them when they "grow up". The penchant of the current gerontocracy to concern itself with old-country politics — political arguments which have little relevance here — makes one fear that they're prepared to take the community into the grave with them.

SUSK Update:

More Appetizers

The new approach at formulating Action Plans rather than Resolutions, reflects the intentions of the new SUSK Executive. This Executive is concerned with actions and results. At the previous SUSK Congress, the whole Congress made contributions to the objectives of SUSK, in a plenary session. All delegates had the opportunity to voice their views and sentiments with regard to SUSK policy. This gave the Incoming Executive a definite and clear mandate to work from. The wording was not specific, but the actions were. Thus SUSK's success is contingent on the mandate set by the Congress. In approximately two months, SUSK has strived to attain some of these goals. Here are some of the results.

The Congress Committee is transcribing in essay form all the sessions which were recorded. These edited transcripts will be in full distribution. The Congress Committee has also looked into the feasibility of subsidizations. It is evident that some form of subsidization will occur, and of course it won't be more than 5¢ per kilometer as specified by the SUSK By-laws. Besides these Congress extras, Luba Dubyk is diligently completing the report to the two levels of government and to the Congress delegates.

With regard to the Deschenes Commission, Roman Dubczak (Executive VP — External), Andrii Hluchowecy (Director of Multiculturalism and Culture), and Zirkha Kudla (Civil Liberties Commission Representative) are busy at work on this project.

Roman is working on the research end of things (at his new UCDC office), while keeping contact with government officials. Zirkha has been attending CLC meetings. She has also provided us with a package of information, valuable in an attempt to lobby government. I must emphasize her point, that we all do our share, by talking to our MPs and by sending the enclosed letters to Parliament. Every little bit of effort goes a long way. If you haven't received this package, contact your local President and ask them why you have not. All attempts should be made, to keep the issue clear in local media. In that way our view will have significant value. This will enable future lobbying efforts to be more productive. At a previous SUSK Executive meeting — Sandra Nimmo, a prominent Government Lobbying Representative discussed the essentials of an effective lobbying approach. This will be implemented once Judge Deschenes has stated his recommendations to the

House of Commons. At that time we can lobby "en masse" the MPs, to sensitize our point of view. According to the Congress objectives, we are right on track. Now we ask for your contributions. First we need you to keep abreast of the issue by reading local newspapers (and of course STUDENT); writing letters to the editors, MPs, and other government officials; and finally by making others aware of the issue, displaying news clippings in local club offices and other areas of congregation. Let's work on this together!

Another key objective of SUSK was Communication. This we all can see is off to a good start — thanks to the new STUDENT Collective. I expect the distribution to have increased since the first issue. A broader reach, of course means better communication. But communication is bilateral. And we expect you to submit articles to the newspaper too! The newspaper must represent national interests. In that light the SUSK Executive requires that each local club appoint or elect a STUDENT Representative. That person should notify the Collective. SUSK club representation base has grown, and we would like to welcome them all:

UBC/SFU: contact — Lesia Kaminsky (they're planning to hold a regional Conference for area clubs)

U of C: contact — Lydia Hladushewsky

U of A: contact — John Samoil
U of S: welcome Connie Parchoma — new President

U of Brandon: Yahoo! A new club, thanks to Myhailo Ilyniak
U of M/U of W: good ol' Lydia Hawryshkiw

U of Windsor: welcome Stephan Stebelsky — President (several meetings already — things starting to roll)

U of W.O.: welcome Roman Paryniak — President ("quite enthusiastic about Montreal")
U of Waterloo: c/o we don't know who?.. but we're trying.

U of Guelph: contact Mrs. Tamaray Shydlovsky

Brock U: contact Orest Tkaczuk (meeting Oct. 15)

McMaster: Congress Coordinator turned President — Luba Dubyk (promotion or demotion?) (has had a Zabava with other organizations, with proceeds to CLC)

Erindale: Roman Kulyk — President (hosting a Scavenger Hunt October 19).

York U: Chris Crowe — President (General Meeting Oct. 9 ... "want results from SUSK")

U of T: Marta Yurcan — President (live-ins with SUSK and STUDENT ... Zabava with "Solovey" and Pub with "Surgery" live from New York)

Ryerson: Ed Hawryliw — President (General Meeting Oct. 1 ... "looking forward to Montreal")

U of Ottawa: Oksana Yarosh — President
Carleton: "Good going" Greg Blysnuk

McGill: Mike Lysyk — President ("Rendezvous a Montreal" ... the Conference Nov. 1-3)

Concordia: Daria Tomaszczuk — President ("see you in Montreal")

— Whew! Now that's representation!!!

As you can see, all clubs are quite active. I would like to thank those clubs that have forwarded newsletters to the Executive, they're a good source of information. I encourage all clubs to make some form of newsletter. It's not as big an expense as you may think. Photocopying one or two pages and mailing one to each club, should not cost you more than \$15.20 (the price of a "two-four"). Also, please inform SUSK and STUDENT as to your club membership lists. This will enable the members to receive their very own copy of STUDENT, at home or in their office. These facts are all important, since communication is a two-way street. Let's keep in contact!

The third main objective of SUSK is Human Rights. Our Director of Human Rights — Marta Dyczok, has been busy organizing Mykola Movchan's Eastern Canadian speaking tour.

Mykola Movchan, a Red Army defector in Afghanistan will begin his tour in mid November in the eastern cities of Ottawa, Toronto, Montreal and Sudbury. Other cities will be added to the tour as interest arises. If you wish to add your club to the Eastern Tour, or have plans to be included in the upcoming Western Tour (tentative), please contact Marta. We ask the USC Clubs to support the tour, and thus aid in the promotion of Human Rights. The clubs should not forget the National Operation Mykolanko. This drive will collect clothing, money, and medical supplies for the Ukrainian soldiers in Afghanistan. Your support is required in our Human Rights efforts. Please help!

Here we have discussed only three objectives of SUSK. Others are also being given attention. But as you can see, to complete the above mentioned objectives it becomes evident that national support is required. Each club is a member of SUSK. And as in a club, the actions of the club represent the various activities of the individual members, SUSK also requires the help of its constituencies. SUSK's results are a representation of your activities! LET'S ACT!!!

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1985-86 Executive C.V.'s

Name: Danylo Dzikewicz
Position: SUSK President
Course of Study: Specializing in Political Science and Commerce at the University of Toronto.
Past Experience: President of the University of Toronto Ukrainian Students' Club (1982-83).
Ambitions for SUSK: My focus this year will be on:
 1) Communication at all levels (including computerization)
 2. STUDENT
 3. Fund-raising
 4. Club Development
 5. Deschenes Commission
 All of the above are important to SUSK if it is to flourish.

Name: Andre Rudnicki
Position: SUSK V.P. Communications and Publications
Course of Study: Completed a Bachelor of Civil Engineering at Concordia University in Montreal. Currently taking two computer courses as an independent student.

Past Experience: Various positions on the Montreal USC executive from 1981 to 1985 including: Treasurer, V.P. Internal and V.P. Executive.

Ambitions for SUSK: As V.P. Comm. and Pub., I hope to solve a longstanding problem within SUSK; namely, communication. In order to run an effective organization such as ours across a country as vast as Canada, we must always be able to keep close contact amongst our Executive, USCs, STUDENT, etc. In order to accomplish this, I plan to conduct a feasibility study into the establishment of a communications network e.g. computer link-up, electronic mail, "tie-line" etc. I also hope to publish "Chutky" as frequently as possible as well as maintain close contact as well and give my full support to the new STUDENT Initiative Group.

Name: Orest Nowosad
Position: SUSK Vice-President Internal
Course of Study: Third year of International Studies Honours Programme, specializing in Political Science at the University of Saskatchewan.

Past Experience: Saskatchewan USC President 1984-85, SUSK Vice-President of the Prairie Region 1984-85, SUSK Western Conference Co-ordinator February 1985.

Name: Talsa Monastyrski
Position: Regional Vice-President Prairie
Course of Study: Applied Mathematics and Computer Science at the University of Manitoba
Ambitions for SUSK: Due to my field of study I am interested in seeing the computer communication system get under way. Also, I will do my best to make sure that the prairies do not become the lost and often forgotten wheat field in the great rush for computerization. I will also make sure that Manitoba and Saskatchewan are kept well informed of current SUSK matters. I am more than willing to listen and react to the concerns of any Manitoba or Saskatchewan USC members.

Name: Roman Matkivsky
Position: SUSK Treasurer
Course of Study: Final year of a Bachelor of Commerce degree at the University of Toronto
Past Experience: 1982-83 — Treasurer for USC Toronto

1983-84 — Auditor for USC Toronto
 October '83 — representative of SUSK at KYK Congress

1984-85 — President of USC Toronto
Ambitions for SUSK: Besides SUSK coming to the forefront of issues pertaining to Ukrainian students and Ukrainians in general, I want to implement:
 — fiscal responsibility for SUSK
 — a more accountable system for SUSK
 — increased fund-raising for a more self sufficient financial stance for SUSK
 We don't want to see SUSK grovelling for funds

Club 620

A pub on a semi-regular basis. A project by U. of T. and the St. Vlad's Student Resident Association, will be held on the following dates:

Friday, October 18th, 1985.

Theme (black on white, or white on black)

Location: 620 Spadina Ave., Toronto

Price: 99¢ members, \$1.99 non-members

Thursday, October 31st, 1985

Theme (Halloween)

Location: 620 Spadina Ave., Toronto

Price: 99¢ members, \$1.99 non-members

Live From Afghanistan — Mykola Movchan

Defected from the Soviet Red Army while posted in Afghanistan. Spent 13 months with Afghan rebels. Mykola is stopping in Toronto on his tour of Canada. **DISCUSSION — The Afghan Wars** and what we can do to help the Ukrainian P.O.W.'s, and the Afghan Rebels.

The tour has been rescheduled for mid-November. FOR FURTHER INFORMATION PLEASE CALL MARTA DYCZOK AT 762-1345 or 964-0389 AREA CODE — (416)

"Surgery" Under the Knife

The Ukrainian Students Club at the University of Toronto has a very interesting policy: that of seeking out and providing a forum for up and coming Ukrainian entertainers to show the community their stuff. The latest result of this "let's try anything once attitude" was a pub on October 4, 1985 with the rock band SURGERY, live from New York City.

The five members of the band are all Ukrainian: Serge Zholobetsky, originally from Ukraine; Roman Iwasiwka, born in Argentina; Andriy Sonevitsky, native to New York; Peter Strutynsky, likewise from New York; and Alex Rudzinski, now in New York via London. These former "platoony" all have records of musical experience.

Serge writes most of the band's material, and the name SURGERY is an expansion of his name. As for the songs, some people have described their style as a blend of already popular groups, like U2 and Talking Heads. What this really means is that their music has to be heard in person in order to be described.

SURGERY has released a 45, entitled "4 U (and me 2)". A video of this song has also been completed.

As for life after SURGERY, Canada may hear their sound again before too long; they were razzle-dazzled by Toronto, and impressed by the hospitality of their hosts. Such a combination are the ingredients of an encore.

Where is the Defence?

Winnipeg — There seems to be something amiss with the Civil Liberties Commission (CLC). They are sitting on a stash of cash and producing no tangible results.

The CLC has been given a couple of weeks to clean up its act by the Ukrainian Cenedien Committee (Netlonel) or the job of preventing a miscarriage of justice will be assumed by UCC (Netlonel) and the Ukrainian Cenedien Development Committee (UCDC).

University of Ottawa Files

November 16th, 1985. *Movie Night on Campus: "Comedy"*
 Time and location to be announced.

Simon Fraser Establishes Club

From the land of California North, we the members of the SFU USC decided that UBC shouldn't be the only club out on the coast. Our current membership consists of 32 students. So far we've had our Ukrainian Culinary Workshop in which people realized that there is more to cooking besides food.

Our agenda for the rest of the year starts out with a joint UBC and SFU jaunt to Whistler Mountain over the Remembrance Day long weekend to provide the members with an exercise in relaxation. In the end of November we will be bringing out speakers to discuss the latest developments of the Deschenes Commission. Plans for the new year include a panel discussion on culture, religion and university life as well as the first SFU Ukrainian Classical Film Festival in conjunction with Ukrainian Week on campus.

Our club has also in place an MTS compatible computer system with which we handle newsletters and we would invite any other USC with a similarly compatible system to drop us a line if they wish to start a computer messaging service. The SFU USC contact address is

#218-1132 Howie Avenue, Coquitlam, British Columbia, V3J 1V1.

Good luck to all the other clubs in the following year.

Greg Naciuk
 SFU Student Rep.

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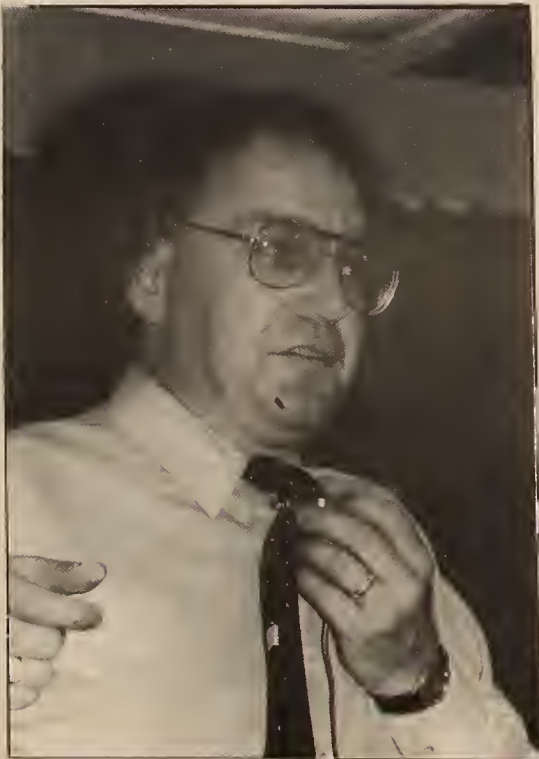
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НАША СПРАВА — СЛУЖИТИ ЧЛЕНАМ СПІЛКИ

Round Hole,



Victor Malarek

Mykhailo Bociurkiw



Don Rennie

Mykhailo Bociurkiw



Ukrainians often complain that they are abused or ignored by the mass media, and not without cause. However, often complaints are voiced and then forgotten until the next time something goes wrong. On September 21, 1985, somebody did something constructive to rectify the situation. A conference, titled *Making The News Media Work For You* was presented by the Ukrainian Information Cantra of Canada. This was a one day seminar teaching media relation skills to people active in ethnocultural communities, including the Ukrainian community.

The idea of holding such a conference originated with Victor Malarek, a Senior Reporter on Social Issues with the *Globe and Mail*, towards whom complaints from the Ukrainian community were often directed. Malarek simply got tired of being called at the last minute to remedy problematic situations which could have been avoided. With

the help of students, professionals and businessmen this idea transformed into reality.

The conference on the 21 was split into four sessions, each dealing with one aspect of media relations. After a keynote address by Don Rennie, who got the conference participants geared up for the seminar, there was a session titled *Notepad to Newspaper — Tape to Air*. This session explained how a story gets into the newspaper or on television or radio. Victor Malarek talked about print media, Steve Andrusiak, with the CBC in Edmonton, spoke about television and Kim O'Hare of CKEY Radio explained radio news broadcasts. All these speakers stressed the need to establish and maintain personal contact with reporters, and to become easily accessible to reporters when issues do arise.

The second session dealt with *Getting Ready For The Media*. The nuts and bolts of writing news releases, prepar-



Richard Osicki

, Square Peg?



ing info kits, and calling press conferences were discussed. Because there was so much material, this session was carried over for 15 minutes into the afternoon. In session three, titled *How To Present Yourself To The Media*, participants learned how not to present yourself to the media. The two speakers, Richard Osicki and Lubomir Mykytiuk, included on the spot interviews in this session. I was one of the lucky people who got to be interviewed, and in the words of Richard Osicki, "blew it". This, however, gave an example for the two speakers to analyze how not to behave when being interviewed. The lesson from this session was to be prepared, and be honest.

The last session, *How to Complain*, was anticipated as the most lively of the four, but turned out rather sedate. The speakers spoke more about their individual organizations (eg. CRTC) than about general complaints procedures.

The conference was attended by about 150 participants, a large majority of them being students. It was curious that many organizational leaders who often are the ones dealing with the media did not attend. Malarek was quoted as saying that "all the pyrohy were there, but there was no smetene".

The conference was concluded with a wine and cheese reception to which Ukrainians working in the media were invited. This gave an opportunity for the participants to further discuss questions that had been raised during the sessions with the speakers, and other journalists, on a personal basis. The wine and cheese were both exceptionally tasty.

The organizers were very pleased with the outcome of the conference. It is now their hope that those who did attend will take their newly-acquired skills and put them to use in the community.



Mykhailo Bociurkiw

Leslie Hnatkiw-Radzenko



Mykhailo Bociurkiw

Lubomir Mykytiuk



Mykhailo Bociurkiw

Victor Malarek

Steve Andrusiek

Otto Shifting Gears

The Honourable Otto Jelinek was appointed Minister of State for Multiculturalism on August 20, 1985. In this capacity, he is the principal advocate in government for equality of opportunity for all Canadians, regardless of race, religion, cultural heritage or country of origin.

Mr. Jelinek was born in Prague, Czechoslovakia in 1940; he and his family emigrated to Canada in 1951. Educated in Oakville, Ontario, first at Appleby College, then at Trafalgar and Thomas A. Blekelock High Schools, Mr. Jelinek attended the Swiss Alpine Business College in Davos, Switzerland.

The Minister has a unique distinction among Canadian parliamentarians: He is a member of Canada's Sports Hall of Fame. Mr. Jelinek and his sister Maria won the Pairs title for Canada at the 1962 World Figure Skating Championships in their native Prague. Upon retiring from competition, Mr. Jelinek went on to establish himself successfully in small business.

First elected to the House of Commons in 1972, Mr. Jelinek represents the constituency of Halton, Ontario. He served as the official opposition spokesperson on fitness and amateur sport, small business, tourism and corporate affairs. In 1979, he was appointed Parliamentary Secretary to the Minister of Transport. He has served on a number of parliamentary committees including the Standing Committee on Transport and Communications and the Finance, Trade and Economic Affairs Committee.

The Minister currently sits on two cabinet committees: the Committee for Social Development and the Special Committee of Council.

Mr. Jelinek was married in 1974 to Leata Mary Bennett. The couple have one son.

Question: How did you react to the news from the Prime Minister that you were going to be the Minister of Multiculturalism?

Answer: Obviously, I was very delighted because it is an area that I feel very much at home in, having not only come from an ethnic background but having been born in Czechoslovakia. As a new Canadian, I understood the difficulties that new Canadians face in becoming a part of the Canadian way of life and still maintaining their own cultures and identities. These difficulties are also felt, of course, by second and third-generation Canadians concerned about their heritage.

There are a lot of things I understand, and I feel at home. I believe I can bring a certain sensitivity to the job.

Question: Are you worried about the added responsibility of multiculturalism, as you are already responsible for Fitness and Amateur Sport?

Answer: No, not at all. Other multiculturalism ministers from both political parties have held dual portfolios. There are other ministers today who are holding dual portfolios, and they have no problem. It is a question of putting matters into perspective, and prioritizing the situation. I've had a year, after all, to get comfortable with the Fitness and Amateur Sport responsibilities. Certainly, the priority for me now will be multiculturalism and dealing with the problems and potential solutions to making multiculturalism a Canadian reality. Besides, I have a strong foundation on which to build — a foundation developed by my predecessor, Hon. Jack Murta, during the past 12 months.



Question: What constitutes part of that foundation?

Answer: Well, I intend to build on his work in establishing a Standing Committee on Multiculturalism in Parliament.

It is a major step in the right direction, and that committee will start operating very shortly.

The Federal-Provincial Conference was a major step. He was also responsible for elevating the status of multiculturalism within the Secretary of State Department. That is the foundation that we will build on.

Question: What do you think of multiculturalism and what are your priorities as Minister?

Answer: It's a very delicate balance. The bottom line of multiculturalism is to make sure — and it is a priority of my own as well as of the government — that all Canadians, regardless of race, color, ethnic origin, religion, or anything, have access to the equal opportunities that exist in Canada.

Canada is a country of freedom and opportunity and hope. Unfortunately, it has not always been true that all Canadians could share equally in those opportunities and freedoms and the advantages that Canada has to offer. We must make that priority a goal — to make sure that all Canadians have that equality. I think that is the bottom line.

Question: You say equality of opportunity is, in your mind, the bottom line for multiculturalism. How will you go about achieving this?

Answer: Well, one way would be making certain that Canadians of ethnic origin are going to get their fair share of appointments to boards and other government agencies, which have to be made by the Prime Minister and others. We will also be working with them to make sure that they get those opportunities to work in government and government-related areas.

As the minister, I am their advocate in Ottawa. I have to play the advocacy role for ethnic Canadians to make sure that, even if the problem relates to something that is not within my own jurisdiction, I have to act on their behalf.

Just to extend that even a step further, we have to work also, for example, with police forces concerning their relationships with the visible minorities and to be more sensitive to cultural differences in their dealings with ethnic Canadians.

Question: You will be pursuing this at the municipal level of government?

Answer: Obviously, there is a lot that has to be done on an inter-governmental basis.

Question: Many Canadians remember you best for having won a world championship in figure skating. Has this achievement helped you in your political career?

Answer: I'd like to turn it around a little bit and say that my skating background, which required commitment and self-discipline, has helped carry me through life in other areas. That same commitment and self-discipline goes right down to being the minister responsible for multiculturalism.

Question: It is now at the disposal of the ethnic world, as it were?

Answer: You could say that. Obviously, having been in sports has been very helpful to me internationally. As you get to know people from all over the world, you get to know their customs. You get to make friends with people from different nationalities. Having reached the top in the skating world has been very beneficial to the development of other aspects of my life, and it all stems from commitment and self-discipline. That same commitment and self-discipline is carried over into whatever I am doing now.

Question: You recently attended the swearing-in of Hon. Lincoln Alexander as Lieutenant-Governor of Ontario. His appointment by Prime Minister Mulroney represented a significant first for a black Canadian. What were your feelings on that occasion?

Answer: What can I say? It's a tremendous step in the right direction. Lincoln Alexander is an extremely dedicated and able individual, but over and above that, his appointment represents great progress for Canada, both for visible minorities and indeed for all Canadians. In my view, there couldn't be a better appointment than that of Linc Alexander.

Question: Could you sum up your view of multiculturalism?

Answer: I believe that multiculturalism is part of what it means to be Canadian. It's part of Canada. The multiculturalism ministry and the multiculturalism minister are in place to make sure that members of Canada's ethnocultural communities are given an equal opportunity to contribute to Canadian life... at all levels, both public and private. I believe in that very strongly.

ЗАПОВІТ ЯРОСЛАВА МУДРОГО

Редакція запрошує читача познайомитися з поемою незнаного українського поета з Польщі.

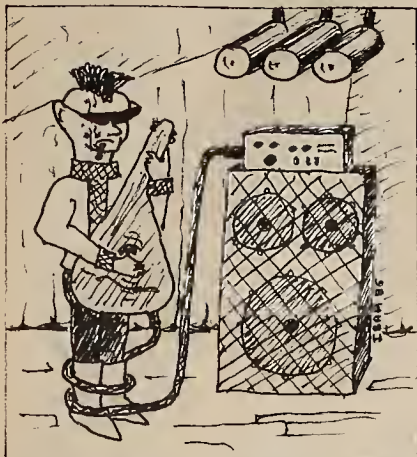
Умираючи, князь Ярослав заповіт своїм дітям покинув,
Щоб Україна-Русь, край наш любий, святий, у руках синів не загинув.
В заповіді тому написав Ярослав коротеньке та мудреє слово:
"Ви любіться, дітки мої, та шануйте ви один одного
І щоб згода між вами була, бо вас ненька одна породила,
А тоді вас ніщо не злама і не здола вас ворожа сила.
Коли буде незгода у вас, то загинете ви, мої діти
Та загубите ви край дорогий, буде лихо ви тяжко терпіти."

Похвалили сини свого князя-отця та й країною правити стали,
Але батьків святий заповіт залишили вони, занедбали.
А Україна-Русь, наша мати свята, повилася у тугу та горе,
Розп'ялася по ній князювання іове, мов хвиляється синє море.
Брєт не брата війною пішов, сполучившись з чужою ордою,
І... заплакала Русь, застоїнала, кругом полилася недоля рікою.
Не орач тоді в полі сів, а на нивах круки закричали
Та й крилату свою веселизну сім'ю на обід, на кровавий скликали.
І злітались ті круки, як хмари, та доваляли козачків очі,
А вже решту сірі вовки додали у темні ночі.

Проминули ті смутні часи, за відмінами бігли відміни,
Відмінилось усе, тільки той заповіт не змінився аж до нашої днини.
Ми читали його, заучали його, та й нема і тепер у нас згоди,
І панують над нами давно то одні, то другі народи.
І втягнулись ми щиро в ярмо, вже щиріше не могли втягнутись,
Бо вже рідке, своє, нам стало чуже, до чужого ми стали горнутись.

І безпечно нам у шкірі чужій. Ми забули, що єсть у нас мати,
Ще й без сорому кажем підчас: "Україні-Русі вже не встати".
Правда, любі мої патріоти-брати, Україні-небоги синочки,
Правда, сестри байдужі мої, удовні старенької дочки.
Нащо здався вам край дорогий? За що вам свою неньку кохати?
Ви зросли, живете, вже потрібна тепер вам убога, рідная мати.

Between Polka and Punk



It's not easy being a Ukrainian band these days. While North American music evolves by leaps and bounds most Ukrainian music remains loyal to its origins. Incorporating newer styles while keeping a Ukrainian sound is a challenge faced by many young musicians.

Some political theorists say that Canadian culture is a composition of cultural fragments from across the world. In North America, these fragments develop under the influence of a new social environment and evolve into something different. In reality, however, Ukrainian music in Canada has displayed no overwhelming departures from Ukrainian culture. In general, melodies and lyrics remain bound to the creations of our ancestors.

The Ukrainian music performed in North America can, with only a few exceptions be divided into four categories. The first category consists of traditional songs such as *Byla Mene Maty* and *Chorna Ya Sy Chorna*. The musical interpretation of these songs is usually conservative. Amplification of any type is almost nonexistent and gadgets such as phase shifters, echoes, wawa pedals or distortion devices are not well received when used with traditional songs. This category appeals to older

generations of Ukrainians in Canada.

The second category can be divided into two sections: a) lost or forgotten traditional songs that have been revised; b) popular songs from Ukraine imported to Canada and adapted to the North American audience.

The third category consists of songs in which the lyrics and/or melodies are adapted from those of a different culture (usually English). This category encompasses a full range of music from waltzes to country and western to rock. These songs can be seen as an attempt to bridge the musical gap between Ukrainian and North American culture.

The fourth category consists of original compositions by Ukrainian bands in North America. Most of this material is tied to traditional structures. Some compositions, however, are responsive to current trends in North America. Unfortunately, much of this work is labelled as trash and receives little recognition from the Ukrainian community. As a result this tends to be the weakest category.

The music in the first two categories certainly belongs in the repertoire of any successful Ukrainian band. However, it does not allow musicians to make full use of

their creative talents.

The third and fourth categories of music, on the other hand, tap this creative potential, bridge the gap between Ukrainian and North American cultures, and appeal to younger Ukrainians. However, many bands are reluctant to experiment with Ukrainian music. They fear — and not without cause — that it will lead to a type of exile from the Ukrainian community. Not everyone is capable of accepting the modernization of Ukrainian music. Just think what a radical one might be labelled if one were to create an electric bandura and put distortion effects on it.

If such developments are rejected, however, we need to consider the ramifications very carefully. Can Ukrainian music in Canada really develop if it is attached to past and present musical movements in the Ukraine by an umbilical cord? Does it not run the risk of strangling itself under these conditions?

Culture is not history and we must stop treating it as such. The culture we are preserving today originated from somewhere, and has evolved through many stages. Culture must continue to grow and evolve, or else it slowly assimilates and dies.

Suppressing growth will not stop Ukrainians from assimilating with the society they live in. Assimilation begins when a community cannot cater to the needs of youth: growing, rebelling, experimenting and developing — pursuing new and different ideas, be they on educational, musical, cultural, intellectual or social levels.

Ignoring the effects of current musical trends in North America is naive; pretending that modern music does not exist or that Ukrainians can somehow protect themselves from it is an example of ignorance. A middle ground between assimilation and cultural stagnation must be found to ensure the survival of Ukrainian bands. This will entail individual efforts to be open-minded and tolerant of change — how dreadful! — but it will be for the benefit of our musicians, our youth, and, no doubt, our community in general.

Rusalka in Toronto



"The Ukrainian Dance Ensemble Rusalka — A Thrilling Tradition". It was under this slogan that Rusalka, a 50 member Winnipeg based Ukrainian dance troupe embarked upon its 1985 Eastern fall tour, which culminated in a performance at Toronto's Ryerson Theatre on October 13th. *Rusalka*, founded in 1962, has earned a worldwide reputation with tours throughout North America, Europe, and the Ukraine. The ensemble, under Carmen Jerome's artistic direction, lived up to its reputation with a fast-paced, highly polished collection of traditional and contemporary choreography.

The programme opened with the traditional welcome of bread and salt extended through a potpourri of costumes and dances from different regions of Ukraine. This was followed by *Lubov*, a theatrical suite of dances depicting a love story. The story line was predictable: Maiden falls in love with Cossack, the Cossack is called to battle, he returns triumphantly and the lovers are reunited. Fortunately *Rusalka* added variety by including a battle scene with swordplay so precise and fast paced that it drew most of the patrons to the edge of their seats, and a passionate gypsy dance where the Cossack was tempted by a horde of full bodied, ed, hip-thrusting gypsy women which drew gasps from the audience.

The first half of the programme concluded with a contemporary suite in a style never before attempted by a Ukrainian ensemble. Entitled *Yesterday — Today — Tomorrow*, the suite was presented in simple Danskin attire and performed to an orchestral arrangement of 20th century music. This work drew a parallel between Ukraine's fight for freedom and man's private struggle against alienation. The benefits of including such a work in the programme are twofold. The Ukrainian community is exposed to a different style of dance, and Ukrainian productions become more varied by incorporating influences from the modern dance community.

While the first half of the programme featured original choreography by past and pre-

sent members of *Rusalka*, the second half was comprised of individual dances from different regions of Ukraine. These included dances by outside choreographers from predominantly Soviet sources. Two dances, *Kozachok* — a courting dance, and *Machinska* — an eastern Ukrainian dance, originated from the repertoire of Yatran, a Western Ukrainian ensemble. A third one, *Podolyanka*, originated from the Halychyna ensemble's repertoire.

The comical dances included a simplified version of Virsky's *Lalky*, a Carpathian Boy's Comedy bearing a strong resemblance to Kert-zberg's *Kopirush* and *Charlva Sopika* (The Magic Flute) which portrayed the power of an old Hutuz and his flute over two young woodcutters. The concert concluded with the *Hopak*. This dance, choreographed by *Rusalka*, was a spirited climax to the programme to which the audience responded with a standing ovation.

All in all, this was an energetic and well executed performance. The music was top-notch; unmistakably that of Eugene Zwosdesky, who has arranged in the past for both Shumka and Cheremosh. The choreography was highly intricate, even cluttered at times. The technical aspects of the performance however, were flawless.

Among the dancers are some truly magnificent performers. Many of *Rusalka*'s instructors are associated with the Royal Winnipeg Ballet. The importance of a strong ballet technique as preparation for Ukrainian dance cannot be emphasized enough. *Rusalka* is living proof of ballet's positive influence on Ukrainian dance.

Finally, having noted *Rusalka*'s heavy use of Soviet sources of choreography, one must be aware that some of what is purported to be Ukrainian is actually borrowed, and diluting the world's most dynamic form of folk dance. By being selective, one can have the best of both worlds: new ideas, appropriate to the modern stage and audience, all based upon traditional Ukrainian folk dance — a true formula for success to which all Ukrainian ensembles should ascribe.

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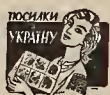
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“Бог і Україна” семінар

Приблизно 90 молодих людей з Канади та Америки взяли участь в християнсько-політичному семінарі коло Торонта.

Семінар відбувся 27-29 вересня на оселі “Веселка” і був організований Пластом, СУМ-ом і ТУСМ-ом.

Гаслом семінару було: “Богів та України”, і теми, які були представлені, віддзеркалювали це гасло.

Усі теми мали суто-християнський і суто-націоналістичний характер. Підставою тези, які були представлені, були саме, що треба повернутися до Бога, і що націоналізм без християнства, а християнство без націоналізму є нездоровими явищами.

В суботу рано першу доповідь проголосив Богдан Чолій (ТУСМ) про другий прихід Ісуса Христа. Ця тема досить заігнана в нашій церкві. Але Богдан Чолій, студент теології, сказав, що сам Ісус, коли був на землі, говорив, що його учні повинні чекати на Його другий прихід і жити з переконанням, що Ісус може повернутися коли-небудь. Чолій, цитуючи Святе Письмо, представив деякі предсказания з цієї книги: володарство антихриста, остаточна перемога Ісуса Христа та кінець світа.

Другу доповідь виголосила Леся Шинко (ТУСМ) про ідею держави і державності. Вона пояснювала, що держава мусить мати населення, територію і уряд, а державність припускає також суверенність і самостійність. Отже, УССР є державою, але не має державності.

Після обіду Петро Бабій (СУМ) говорив про націоналізм і комунізм. Він пояснював, чому ці дві концепції є собі суперечні. Бабій навіяв духовий елемент націоналізму та матеріалістичний характер комунізму і пояснив, чому

націоналізм тісно пов'язаний з християнством. Комунізм, як теорія інтернаціоналізму, (через своє атомістичне поняття політики) безпосередньо заперечує націоналізм.

Вітак говорила Таія Чолій (Пласт) про світський гуманізм. Вона пояснила, як гуманісти поставили людину на місце Бога, і до якої міри ця релігія пересякла загальне населення, а спеціально в школах. Багато учасників семінару давали приклади, як їхні учителі гуманісти представляють теорію еволюції, як правду, а сміються з християнської правди про сотворення світу, як учителі історії та літератури накидають студентам анти-християнські книжки.

Останню доповідь в суботу мав Петро Гумений (СУМ) про появу Пречистої Діви Марії. Він найбільше говорив про появу Маті Божої у Фатімі, Португалії. Гумений дав приклади, як предсказання Маті Божої сповнилися, і також сказав, що Діва Марія прийшла, щоб ми всі робили, щоб надолужити гріхи світу. Одні з найважливіших прохань Діви Марії було, щоб молитися на вершиці деіно. Гумений заявив, що сила вершиці може визволити Україну.

В суботу, перед ватрою, відбувся вечір, присвячений Василеві Стусові. Монтаж організував Зенон Хабурський. При свічках, під звуки підбраної музики, декотрі учасники відчитали вірші Стуса. Зенон Хабурський провадив програмою, створив сильну атмосферу, підбираючи відмінне музичне тло для кожного вірша. Ефект був дуже сильний, і багато відчувало глибину втрати, яку поніс український наріччя через смерть Стуса.

В неділю рано говорив Богдан Гогусь (ТУСМ) про поняття

української еліти. Він представив ідеї українського філософа Дмитра Донцова, який казав, що духовна еліта провадить народ до бою. Великі ідеї і великі люди, себто еліта, в історії все були головними рушіями людських мас, до дійсної революції. Це заперечує механічному поняттю революції соціалістів.

Гогусь сказав, що український наріччя нині не має еліти.

Останню доповідь виголосив Андрій Шука (Пласт), пояснюючи, що то значить бути правдивим християнином. По-перше, християнин є садовим своєї грішності. Шука теж заявив: “Хто вірить в існування діявола, не вірить в християнського Бога”. Він порівняв життя релігійного християнина до життя відданого атлета. Оба мають добре очеркнену ціль (здобути царство небесне чи змагатися в Олімпіаді); оба пристосовують свою щоденну рутину до цієї мети, оба щоденно вправляють (одні молитвою та християнським життям, другий атлетикою); оба шукають способів покращитися. Але Шука підкреслив велику різницю між християнином та атлетом: християнин змагається за вічне щастя, а атлет за коротке та переходове.

На кінець семінару О. Хабурський з Торонта відправив Службу Божу в каплиці свв. Володимира і Ольги. Після Служби Божої отець відмовив особливу просьбу за волю України, і також відправив папакхиду за спокій душ померлих українських патріотів та політичних в'язнів — Василя Стуса, Юрія Литвина, Валерія Марченка, Бориса Терелі та інших.

Реакція учасників семінару була дуже позитивна і повна ентузіазму. Наступний такий семінар відбудеться навесні.

Victor Olesiak

Що робити?

Ідея — завжди добра справа, коли ти знаєш, що тебе підтримують. Моя ідея, це те, що багато українців відгукується на мою статтю. Не так давно я побував в Європі. Поїзду ко можна описати заголовком твору М. Тесла: “Голопом по Європі”. Не дивлячись на те, що було обмаль часу, багато речей, які я бачив в Австрії, мені не сподобалися. Можливо, я помилюсь, але це було б дуже добре.

Справа в тому, що я хотів би знати, чи існують в Австрії люди, котрі займаються українським іммігранти з СРСР і Польщі. Чи це є їхня справа, котрою вони займаються з професійної сторони? Як багато інформації вони мають про приїжджаючих іммігрантів або туристичних груп з Радянського Союзу — України? Чи вони роблять роковий звіт своїй праці і коли ці люди існують, то можливо знати їхню адресу? На всі ці запитання хотілося би почути відгук.

Крім всього іншого хотілося почути про те, що робиться для хлопців в Афганістані. Цього літа, як я пам'ятаю, була кампанія щодо збирання грошей для перепроведення вніших хлопців. Українська Іміграційна Служба працює на 100%, але як багато можуть зробити 2 дівчини? Наша громада, як я бачу,

живе по принципі: “моя хата скраю, нічого не знаю”. Панове, а що б ви робили, коли б це були ваші діти в Афганістані? Як я чув, двоє вже забили один попівний самогубство. Я думаю, що і живі поклопці себе пнатиють в Афганістані: “Що робити?”

Не знаю, як вам, панове, але мені якось боляче дивитись, як українська громада все більше і більше відчужається від неських-України. Коли на Україні щось трапляється і хтось скаже, що потрібно зробити щось, як то: подзвонити чи написати до прем'єр-міністра або в совєтське посольство, то всі кишають головою: “так, так...” А покладіть руку на серце і відповітьте на запитання: скільки подзвонило або написало?

Коли Комісія Дешена почала працювати, то це трохи схвилювало українську громаду. Зараз, як я зрозумів, всім набридло слухати про Дешена, скучно. Хотілося, щоб Дешен пригрозив, що наших ветеранів вишлють до Радянського Союзу. Я думаю, що наш громадв тоді трохи заворушилися б. Чи це добре, що ми починаємо чухати потилиці і хрестини, коли гриміть грім? А до того ми будемо лежати та гав лаяти?

Панове, громадо, дайте раду: Що робити?

I Object continued

opinion. A student reading the headline gets no indication of what my article is about, and thus instead of attracting readers the headline serves the opposite purpose. Secondly, the headline sets a negative tone to the article. Readers are given the impression of futility, whereas in fact the article itself is full of optimism. "Here we go again!" puts a damper on the reader before he even begins the article. My objection to this procedure is that my name appeared above the article with the imposed headline, inferring that I approved the headline.

I would like to encourage dialogue on this issue of revising communication among Ukrainian students globally. However, I do not believe that students today should be constrained by the narrow-mindedness of the last generation which made this attempt, and I resent being lumped in with an entire group of predecessors who were unsuccessful in their endeavours, I do not feel that their failure can cause this latest attempt at global communication to fail.

If the editors of STUDENT felt it necessary to change the title of my article, which was submitted before the deadline, I should have been notified of this decision. Communicating with me is not difficult for the editorial board, as I am on the committee which is working on STUDENT, and also reside in the same metropolitan area as all of the editors. If the STUDENT collective wished to comment or respond to my article, I would have welcomed this opinion on the editorial page and not above my article!

Sincerely,
Marta Dyczok

**Відповідь
на статтю
Богдана Чолія —
"Русифікація чи
англінізація —
котре більш
ефективне?"**

Дуже рідко зустрічаються в нашій пресі статті, порушуючі налючі проблеми нашої громади, тому я дуже радий з їх присутності. Одною з таких проблем, як Ти згадав, є асиміляція молодого покоління. Як щодовно з Тобою погоджуюся щодо розмірів і причин. Мене лише болить це, що нема якогось конкретного способу на зупинення цього явища або бодай зменшення його розміру. Я уже від певного часу шукаю відповіді на цю болячку та і деякі висновки скрісталізувалися в моїй голові, якими я хочу з Тобою поділитися.

Асиміляція є частиною мого життя, тобто я сам був жертвою цього і мій адалос відродити та повернути себе до української сім'ї, навіть вивчити мову, ефекти чого Ти сам можеш

бачити. Тут я не хочу хвалитися, бо не в цьому діло, хочу лише докзати, що ця проблема не є мені чужою. Коли мав нагоду, я говорив на цю тему з людьми, які відродилися для нас або зноа не хочуть цього зробити, не знаючи, як або пощо. Я також був свідком початку відродження українців, а зокрема української молоді у Польщі.

На підставі цього всього я ся відношення старшого покоління до молодих. Старші не можуть виступати в ролі всезнаючих "альфи і омеги", бо це лише принижує їх авторитет і часто робить з них лицемірів. Воини заперечують собі, кидаючи порожими, не маючими відбиття в їхньому житті, думками, і це молоді дуже легко спостерігають. До того ж є брак довіри до молодих. Не дається їм можливостей висловитися, а коли дозволяється, то тоді ніхто не бере цього під увагу. Поза тим монополі на владу і провідництво залишається тільки в руках найстаршого покоління. Організації і установи здаються власністю людей на пенсії. Старші відкидають усе, що не є згідне з їх думкою, усе, що нове, називають витвором розпущеної молоді. Також брак вільної думки у нашій пресі зробив її безсенсовною і нещавною.

У нашій освіті і культурі можна собі багато бажати. Я особисто зустрівся з таким закидом, що ніхто нічого не вчить про сучасну Україну, про молоді, про їх життя, ідеї, мрії, ментальність. Молоді тут не знають і не розуміють, що це таке Україна. Це слово з нічим їм не асоціюється, а коли вже виклике якісь почуття, то неприємні — якісь війни, трагедії і терпіння з минулого. Про сучасність декотрі старші кажуть, що там уже нічого нема, дійшов до висновку, що найбільшими причинами такої шаленої асиміляції є брак патріотизму і комплекс меншовартості. Усі ці почуття мають своє джерело в хаті. Там формуються особистість і "світгляд" дитини. У підростаючому віці на неї мають вплив школа і середовище. Про це все ми дуже добре знаємо, але якось не вміємо зарадити цьому прикрому явищу. Уся система організаційно-виховничо-культурно-освітня є мало ефективна. Здається, що вплив чужого оточення є засильний, щоб йому могла протиставитися наша громада із своїми засобами. Безсумнівно, це є правда. Але чи ми не є спроможні випрацювати кращих, ефективніших засобів? Я думаю, що так.

Насамперед, мусить змінити-залишилися тільки русифіковані комуністи, які експлуатують нашу землю і нищать наші церкви. Нічого не згадуючи про сучасний рух відродження, розростаючий всюди, де живуть українці за залізною заслоною. В такій ситуації нічого не залишається, тільки забути про Україну, про все, що українське і стати чужинцем.

Коли до цього всього дійде велике розсварення громади, ставлення свого "я" вище інтересу загалу, тоді взагалі важко говорити про можливість утримання молодих при українстві. Навпевно не було б

сенсу писати про це все, якби я не бачив способів виходу із цієї ситуації. А це, беручи під увагу, що таких людей, як Ти і я, є багато більше, і що ім усім доля нашої народу не є чужою, то думаю, що це не є пізно, щоб все направити і відродити нашу громаду. Я вірю в цю можливість, бо сам це осягнув і був свідком початку такого духового відродження у Польщі, де ситуація здавалася багато гіршою.

Перун

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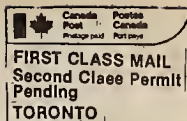
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UKRAINIAN CANADIAN STUDENTS UNION SUSK
UNION DES ETUDIANTS UKRAINIENS CANADIENS

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